

Home Circle.

—CONDUCTED BY—
MRS. J. B. GAMBRELL,
MRS. E. H. WHARTON

Poetry.

WHILE WE MAY.

The hands are such dear hands:
They are so full; they turn at our demands
So often they reach out,
With tribulation's thought about,
Many times they do
Nay, things for me, for you—
If their fond will misleads,
We may well bend, not break.

They are such dear, familiar feet that go:
Along the path with ours—feet fast or slow,
And trying to keep pace—if they mistake
Or tread upon some flower that we would
Save.

I pen our best, or bring some rest,
Or crush poor hope into its blood,
We may be mute,
Not turning quickly to impute
Guilt; for they and we
Have such a little while to go—can't be
Together such a little while along the way.
We will be patient while we may.

So many little faults we find,
We see them for not blind
Is love. We see them; but if you and I
Perhaps remember them some by and by,
They will not be
Faults then—grave faults—to you and me,
But just old ways—mistakes, or even less—
Remembrances to love.
Days change so many things—yes, hours,
We see so differently in sun and showers,
Mistaken words to-night
May be so cherished by to-morrow's
light,
We may be patient; for we know
There's such a little while to go.
—Independent.

Editorial.

How They are Made to Stumble.

The post-office door was thronged with college boys; the kind and accommodating post-master, in sympathy with their eager expectancy, handed out the mail with even more than his accustomed promptness. One young lad gladly seized his letter, hurried into the street, and, opening it, read as he walked; so absorbed was he in the contents of his letter that he did not note the broken places in the plank walk until he stumbled and would have fallen but for the outstretched arm of a passer-by. That was only a common little incident; an incident that perhaps produced in the lives of the principal actors, small visible results; but it turned the thoughts of one witness into channels of sombre reflection, and the painful thought that Christians, living epistles known and read of all men, lead the feet of those who read into difficult and dangerous places, forced itself to the front. Charity (?) spoke up and said, "These Christians are not so much to blame if they do become stumbling blocks in the way of sinners, they do not know that they are hindering others from entering into the kingdom." But reason tells us that ignorance is a sin, and if so, then it becomes a duty to consider some of the many ways in which sinners and weak Christians are made to stumble. Christianity is a life, and can not be laid aside with the Sunday-go-to-meeting clothes; therefore the world and our brethren and sisters read the six daily editions of our lives as much, and perhaps more than they do the Sunday morning's paper. Here is an instance in point, a brother A—, who professed to have felt the "woe is me if I preach not the gospel" got up his Sunday edition after this fashion; nicely brushed coat and pants, (white brushed shoes, nicely blacked, (nurse blacked them while "wile" did nurse's work). Then, after meditation and a restful quiet reading of a chapter or two in the Bible, he proceeded to hurry wife and reprove her for her mismanagement, pointing out how she wasted time over baby, didn't order her household aright, showed lack of system, etc., etc., winding up with a moral (?) lecture on the sin of fretting and being impatient; but at church he expatiated on the duty of bearing one another's burdens, and so fulfilling the law, he spoke of Christ formed in us the hope of glory and the duty of all Christians to strive after perfection; wasn't certain that a state of perfection might not be reached here; but if it could not be attained, we must strive to approximate it as nearly as possible.

Did the wife think of her burdens while she listened? Who knows? Perhaps she carried them and her tired, wounded heart to the Master's feet, and laying them there found rest. Others were pleased with the outside pages of

the Sunday morning's edition of the epistle, named Brother A—, but some who heard him Sunday had business transactions with him afterwards, and found that his week-day editions were not in practical accord with the one on Sunday. The word he sold was not just what he represented it to be. The meat he furnished his hands was light weight and heavy priced; his employees were told to wait when pay-day came, and make other arrangements, it wasn't convenient, etc., etc. There were eyes keen to note any inconsistency in this epistle of the Lord Jesus Christ. They judged the Master by his letter, and one, at least, stumbled, who stood where two ways opened and, instead of taking the straight and narrow way, he said to one who urged him to make choice of the one thing needful, "I've watched some of your brethren, and I do not see that their religion adds to their integrity in every-day life; they may do well enough Sunday, but they do not have any Christ in their business."

A Christian mother earnestly desired to recommend Him whom she professed to serve; she was trying to live her religion, but she threw a stumbling block in her children's way. It happened on this wise: She was busy about her work, the requisite number of tucks must be in the daughter's dress; no matter what else went wrong, that dress must and should be right. One of the smaller children, by accident, in a childish effort to help, broke a valuable piece of table ware. She was greatly distressed, and went sobbing to her mother, under the tension of nerve and without a thought of whose eyes were reading her, she sent the sobbing child away from her with a curt rebuke for carelessness and the order not to meddle with things or bother her till that dress was done. The daughter, for whom the dress was intended, read in that act the supreme importance of dress. A son who saw it had listened with interest to the reading of these words: "As one whom his mother comforteth, so will I comfort you," and in his love for his mother, the door of his heart had been almost opened to the entrance of the Heavenly Guest, but this mother with no comfort for this child, sorrowing over her mistake, wiped away the beautiful lines in the picture which the scripture had drawn of the Master, and Christ became again to the listening boy without form, or comeliness, having no beauty that he should desire him.

A woman had remonstrated very earnestly with some boys on the sin of fighting, "even if your playmates treat you badly," said she, "you ought never to fight; you must learn to control your temper." Whether those boys resolved to try to practice this good advice deponent saith not; but the good woman did not practice it; for as the dinner hour drew on, the cook was unusually provoking, and when rebuked for it, replied with impudence, whereupon the preacher (see), of gentleness and self-control turned her tongue loose and wound up by saying, "If I had strength, I would have driven her out with a stick." One of the aforementioned boys said, "There's fight in somebody besides boys." Didn't somebody stumble then? and were they not reading one of the living epistles? A rigid iron-rule man who prided himself on his abundant common sense and knowledge of child-training, ordered his son, a timid boy, off into a dark room, to go in disgrace to bed. The offense was laughing and playing in such way as to disturb the father, the mother meekly suggested that a gentleness might effect more good, but that turned the artillery of his common-sense (?) on her and she had to hear much of woman's weakness, lack of common sense, unfitness to have the care of children, etc., while the boy was left in the dark room, a prey to terrors. A partner in the farming interest dwelt with him and many had been the talks he had heard from this Christian father about coming to Christ. This young man felt some sense of guilt, but felt his guilt a bar to his coming to the Father through Christ. This quotation fell readily from the father's lips: "Like as a father pitieth his children so the Lord pitieth them that fear him;" to which the unconverted man replied: "You did not show me that meant to-night, or if you did, the Lord is not a loving, pitying father." But why multiply instances of thoughtlessly casting stumbling blocks in the way of sinners? They are far more numerous than they should be, and all because "we didn't think that we were being read of all men."

What shall be said of Christians who openly and with seeing deliberation engage in businesses or pleasures which the world rightly claims as belonging to Satan? When all such look upon the human wrecks that straggle their paths,

they may scorn the poor wrecks and feel no smittings of conscience; but the unsleeping eye of God saw who cast the stone of stumbling in their path, and He will not hold them guiltless. It is awful to be a blotted and blurred epistle, known and read of all men, but it is glorious to live out what Christ writes on our hearts, not that we may be seen of men, but that we may glorify him in our bodies and spirits which are His.

M. T. G.

Selected.

The Little Street-sweeper of New York.

BY CHARLES L. BRADY.

The scene was not an unusual one in New York—a neat, bare cellar room opening into an alley behind a "double house" in Water street. Two old people—Irish farmers, who had seen better days, and had come to bitter poverty through no fault of their own—sat, one on a broken bedstead and the other on a box; a bright little girl, with a West-of-Ireland face, dark, lustrous eyes, and light hair falling about round, ruddy cheeks. She comes dancing into the dull-looking, clean under ground room, her shawl wrapped over her head, with her broom in hand, her bright face fairly lighting up the dim cellar.

"Oh, mother, see! I've made twenty-five cents, this morning, on the crossin' by the City Hall! But I do wish some of those ugly men wouldn't talk to me! And then, mother, what do you think? I went into that prayer-meeting in Fulton street, and they sang such a nice hymn about the 'Home over there,' and a kind man talked so that I couldn't help cryin'."

"Why, darlin', what did he say?"
"Oh, I can't tell; but mamma, do you think, in the home over there, such good old mammas as you will have such a hard time, and bad people will say such things to poor little girls as they say to me; and do you believe there we shall never be hungry any more, or cold, or feel that nobody cares for us? How nice it would be, mamma, to think that in all this big city there was one kind person who cared whether we lived or died! Do you s'pose those rich ladies in the carriages ever think of the likes of us?"

"I don't know, dear; but the Lord careth for us, the good Book says, and I know that in that home the kind man spoke of, all tears are wiped away."

"Oh, mamma, I don't want you to die but I do hope the home over there will be better than this one; don't you? But I must tell you something else, just as I was coming out of the prayer-meeting, an awful good man spoke to me, and asked all about where I lived and everything, and then he said I ought to be learning something, and he gave me this card. It's for a 'distur school where they learn to sew, and books, too, and get a little meal, and earn their own clothes; and the gentleman said I could come in just in the afternoon, after sweepin' in the mornin', and before I sold the Telegrams. Wouldn't it be nice, mamma, to learn something?"

The mother gave her consent, and having all eaten some bread and cheap fish which the child had brought, she was sent to her first effort in education. She came home in the evening, bedraggled and wet after selling her newspaper. "Oh, mamma, there were twenty-five cents more, but I like to have got stuck; for the boys drove me away from my corner, and I was cryin' and felt so cold, when a kind gentleman bought 'em all. Wasn't he awful good? But I don't mind anything now I've been to school. Oh it was such a nice place. There was a big, warm stove, and benches, and books, and such lots of little girls, I guess they was poor as we are; and we had some good bread and milk, and then such kind ladies came in. They wasn't a bit like those ladies in Cherry street, with the painted faces, but so sweet and modest-like. Oh, mother, shall I ever be as good as them? I think they must be the angels you read of in the Bible!—they taught us, and some of the girls was so naughty, but they didn't mind, and we learnt in a book and we had sewing and everything. And one of the ladies told me just what you read out of the good Book. Wasn't it nice?"

It happened, after a time, that the father of the little girl died, and was buried very simply, as poor people are in New York. Then the old mother became ill, and was tended by little "Susie," as she was named, with the utmost care and affection, she earning the pennies which supported the little family, by street-labors, such as sweeping sidewalks, running errands, selling flowers and evening newspapers. One

night she came running back to the bedside of the dying woman, after selling flowers at the door of a theatre. "Oh, mamma, see what I've got!" she cried, showing a handful of silver coin.

"Where have you been, Susie?" said the old woman, with a look of alarm on the wasted features.

"Oh, I was only selling flowers at the theatre on Broadway, and for a great while people wouldn't take none, and it was awful cold, and I began to cry, when a kind gentleman came along and took the whole of 'em, and gave me this silver. Oh! wasn't I glad? And then, mamma, he gave me a little ticket, and I went in and had a look at the play! Oh! what grand people they were—kings and queens, and ladies and gentlemen, and there were such beautiful dresses, and everything was so splendid! Oh, mamma! do you think we shall ever see such things? I thought how I should like to live in such houses—perhaps we shall, mamma, in the 'Home over there,' which they sang about in the meeting. Do you think so? And then the kind gentleman came to me and asked me to go home with him, and said he would take care of me, and give me just such pretty dresses as I saw on the stage; but I wouldn't, mamma, of course, because I thought of you."

The old woman half rose from her bed, the worn features lighted up by some light which seemed other than that in the dim cellar, and with accents intensely earnest, she said: "My dear child, I am dying, and in the 'Home over there,' only the pure in heart shall see God, and I want you to be pure, even as he is pure. You must promise me never to sell flowers at the theatres any more; and when I am gone, you must follow the words of the good Book, and try to live as the good Lord wants you to live."

The little girl, with the tears rolling down her cheeks, knelt at the bedside and made the promise to the dying woman. When the morning light shone dimly into the dingy cellar, the old woman lay stiff in death, and the orphan child was kneeling at the bedside weeping bitterly. In course of time, the body was taken away by the officers of the almshouse department and buried in the Potter's Field, and the little orphan went back to the lonely cellar, which seemed more desolate than ever. Here she found a notice from the agent of the landlord to quit the premises, as rent was already due upon them. There were only a few articles which could be sold, and these she disposed of to the neighbors, and then went forth with her broom and her little basket and pail, to seek a livelihood for herself in the streets of the city, thinking that at night she would come home and sleep under the stairway which led down to the cellar. It was a cold, windy day, with driving snow, and she did not fly about with the liveliest, which she used to show. The snow prevented her from finding rags and bones to fill her basket, which she expected to dispose of to the German rag-pickers. It was not a good day either for sweeping cross-walks, so that she picked up but few pennies in this work. Towards evening, however, having a few pennies left from the day before, she brought some Telegrams and News, and made enough to buy a bit of bread for supper, and to lay aside a small sum for starting with papers on the morrow. She went back at night to the stairway, under which she had thrown an old bed-comforter, and laid down under it, wrapping the garment about her, and making a pillow of her basket. She was not as lonely as might have been expected. Looking up through the opening of the stairway and a broken window of the cellar-door she could see a bright star shining in the night. It seemed to her as if she lay there, that it was her mother's eye looking upon her, and that she was near by, pitying her, and caring for her. And then she thought of the blessed Being she had heard of in the Bible from the old mother, and that he was over all, and cared for the poor as well as the rich; and she felt as if this great Presence was about her, and finally she went quietly and sweetly to sleep in this miserable hole, as if the Everlasting Arms protected her.

CONTINUED.

"Cry Aloud."

Like arsenic and strychnine, tobacco is good as a medicine, but it is the reverse as an everyday article of use, or rather abuse. The very fact that it is so disagreeable to others should restrain any thoughtful, considerate person from using it. The fumes of a tobacco pipe, the scent of the cigar or the old black pipe, is forever floating on the air in all public places and in a majority of private ones. Indeed it is the exception and not the rule to go into any public gathering and find no scent or sign of the filthy weed.

True, smoking is not allowed in the church, but chewing tobacco from the pulpit to the pews, and a majority of the men's clothes, are full of the detestable and disagreeable smoke. The spittoons with their scents around, the ventilators float it in, and the open windows in summertime are filled with it.

However disagreeable it may be to us, there is no way of escaping the ubiquitous fragrance (?) of the filthy stuff. You lift a book from the public library and its pages reek with the vile odor. You pick up a paper from the table of the reading room and there it is again, some old smoker has puffed it full of the everlasting scent of the weed, and you read with bated breath and protesting heart. I have heard loving wives groan in deep distress while they lamented that for long years they had not had one good, clean breath of pure air in their homes, but that every corner of the house was polluted by the stench of the filthy stuff.

The best land is given up to its culture. Millions of money is invested in its manufacture, and yet, the product is one of the greatest enemies of the human race. A time that we had anti-tobacco societies all over our land. We did them as much if not more the temperance societies, for the evil is more insidious and undermining, because so few realize the great harm to health, brain, and life that is being done by this almost universal habit of chewing and smoking.—Sel.

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A. J. LOVE, DURANT, MISSISSIPPI.

As a result of the efforts of the people, the world is now a better place than it was a few years ago. The people are more educated, more intelligent, and more virtuous. The world is more peaceful, more prosperous, and more beautiful. The people are more happy, more content, and more satisfied. The world is more just, more fair, and more equitable. The people are more kind, more generous, and more helpful. The world is more loving, more caring, and more compassionate. The people are more brave, more courageous, and more determined. The world is more free, more open, and more democratic. The people are more honest, more truthful, and more sincere. The world is more united, more harmonious, and more peaceful. The people are more loving, more caring, and more compassionate. The world is more just, more fair, and more equitable. The people are more kind, more generous, and more helpful. The world is more loving, more caring, and more compassionate. 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